

4474. 2. 4. 1/2
A
SERMON
*of Simonie and
Sacriledge,*

Preached at Pauls Crosse
March 18:

By
ROGER FENTON
*Preacher of Graife
Inne.*



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To the right ho-
norable Sir THOMAS
EGERTON, knight, Lord
Chauncelour of England
my verie singular
good Lord.

Right hono-
rable, I am
injoynd,
by that re-
uerend authority which
in al duty I stand bound
to obey, to publish
A 2 these

these small endeuors:
which albeit they may
passe inuisibly vnregar-
ded of the meanest, be-
cause they are so small;
yet the subiect requi-
reth the Patronage of
the most honourable.
Not that it is a contro-
uersie (for amongst wri-
ters I finde not mine ad-
uersarie) but because if
actions interpret mens
minds, the most part of
the world be against
me. Such is our conflict
while

DEDICATORIE.

while we vse the sword
of the spirit. Manie re-
spects haue mooued
and encouraged me to
craue your Lordships
Patronage. Your inte-
gritie, who I persuaide
my soule may safelie
wash your handes of
these spoiles. Your ho-
norable place and au-
thoritie, in whose pow-
er it is to cherish the
tribe of *Leui*, and pro-
tect a great part of our
bodie. Your loue and

affection extending it
selfe to manie woorthie
members of the same.
My duty, your vnwor-
thie Chaplaine, who if
I should signifie to the
world what incourage-
ments I haue receaued
from your Honour, it
might seeme in mee
ostentation, as if I de-
serued somewhat. Then
let that fauorable coun-
tenance which hath e-
uer shined vpon Scho-
lars, vouchsafe the ac-
ceptance

DEDICATORIE.

ceptance of a simple
Scholars mite, for want
of larger offerings. Ac-
cept this little testimo-
nie of my greater de-
sires, who shall neuer
cease to offer vp praiers
vnto God for all such
blessings & happinesse
vpon you, and your
honourable family on
earth, as may bee vn-
doubted fore-runners
of your heauenly blisse.

*Your Lordships most bounden
and dutifull Chaplaine,*

ROGER FENTON.

... of a simple
... mine, for want
of larger offerings. Ac-
cording to this little witness
me of my greater de-
sires, who shall never
cease to offer up praises
unto God for all such
blessings & happiness
unto you, and your
posterity for ever
and ever, as may be
desired, for the
of your heavenly Father

John Forthright
of the County of
Middlesex
Esquire



PROV. 20. 25.

*It is a snare for a man to de-
nourre that which is sancti-
fied, and after the vovues
to enquire.*



MY Authour
tellet h mee
in the five
and twen-
tieth chap-
ter of this booke the ele-
uenth verse, That *A word*
*spoken in his place, is like ap-
ples of golde with pictures of*
silver. That is, as the outside

is beautifull, to the inside is far more precious, as gold excelleth siluer. So are the words of Wisdome euerie where glorious : yet being fitted with time and place they haue an inward and secret operation farre more forcible and effectuell than otherwise they would, they be apples of golde with pictures of siluer. Now as these siluer pictures, I mean the ornaments of speech are not to be neglected (especially in these honourable assemblies) so the golden substance which by a secret operation is directed to the heart & conscience

is euery where to be preferred. Wherefore when I gaue all diligence to speake vnto you (right honorable &c.) not onely things profitable for Christians, but seasonable for time and place, I was directed to this choise concerning the profanation of things Hallowed, and the dangers thereupon ensuing. Towards the vnfoldings whereof I am deprived of that vsuall helpe which other Scriptures doe aforde: namely, that current of speech and sequel of argument whereby one sentence followeth vpon an other in so good
confe-

consequent, that the occasion and premisses of the place doe serue for a key to open our text. But these Proverbs be certaine drops of diuine wisdom (or golden apples you may call them) each making an entire globe or ball within it selfe, whereof this is one. We may diuide it in the midst.

1 The one halfe compasseth him in the snare of destruction who spoileth God of his right in things hallowed.

2 The second catcheth him who seeketh euasions to vnwinde himselfe

91 selfe out of those vowes
 92 which are solemnly made
 93 before vnto God: wher-
 94 in the more he strug-
 95 leth, the faster he tieth
 96 himselfe: for the first
 97 word is indifferently ap-
 98 plied vnto both parts,
 99 and so make a double
 100 snare, *Laqueus est denota-
 101 re sacrum; laqueus post
 102 vora inquirere.*

This kinde of sanctified
 things intended by Solo-
 mon is by consent of all ex-
 positors taken to be of an
 inferior degree, whereunto
 we may descend by these
 few steps.

1 That

shall this be imputed for a want? Not vntill those monsters appeare. For in the Common-weale of Israel there was no positive lawe against blasphemie: vntill such time as a blasphemer was discovered 24. *Leuit.* and than vpon that occasion the law was made. So if this wicked age wherein we liue shall bring forth such miscreants and execrable wretches, as shall dare to breath direct blasphemie against the God of heauen, to the vtter deriding and denying of him: then I take it to be a thing not vnworthie the highest

consultation, whether that
iudiciall law of God be a
patterne for vs in this kind.
for if we adde to the law of
God concerning *Theft*, for
the better preservation of
the publicke peace; let vs
not diminish the law of the
same God, for the preser-
uation of that sacred name
whereupon the publicke
good both of Church and
common-wealth doth de-
pend immediately. If there
be a power established *de*
Hæretico comburendo, why
not *de Blasphemo*, much
more? since the one sinne
is a partiall, the other a to-
tall eclyps of Gods glory.
If

If the ciuill Magistrate doe carie a sword and not in vaine : not a rod for correction onely, but a sword to punish with death : then let not that sinne which by the generall consent of all *Diuines*, is of all finnes absolutely the greatest, let not that escape the edge of this sword. Thus much is inferred vpon necessarie implication, that *it is destruction in the highest degree* is profane Holinesse it selfe. Yet this is not intended by the direct meaning of this text.

2 As God is holinesse in himselfe, so hath it pleased

sed him to communicate
the same vnto his Church:
to make hir not onely a
Catholike but a *holy Church*.

To this end hath he sanctified special meanes; that is, separated them or set them a part from common vse to effect holinesse in the hearts of the people. Whereof there be three degrees.

I The *Word* and *Prayer*: together with the administration of *Sacraments* haue the first place, wherefore the *Archministers* of the Gospell the 12. *Apostles* leauing all other businesse, gaue themselves to praier
and

and the administration of
the word, 6. *Act*. 4. To de-
uour these is apparent de-
struction, for where these
bee wanting the people
must needs perish. Yet such
is the malice and subtiltie
of the serpent, that rather
then this shall stand entire,
hee will so worke as one
shall deuour an other. The
time was when *Prayer* be-
ing turned into a Masse,
and the Masse into an idoll
did swallow vp the prea-
ching of the word; the time
is, when preaching hath
well nigh swallowed vp
Prayer, as if there were no-
thing holy in the Church
of

of Christ but a Sermon.
Such is the peeuishnesse of
our corrupt nature, that
where God hath combi-
ned such a louely paire of
vertues together, we can
not leane to the one but
we must despise the other.
Whereas in deed there is
such a sweet concord and
harmonie betweene them,
that who so despiseth the
one, shall be deprived of
the comfort of the other.
They be the ascending and
descending *Angels* of com-
merce betweene God and
vs. The *Word* teacheth vs
to know his trueth. *Prayer*
testifieth that we acknow-
ledge

ledge his goodnesse to be
the onely fountaine of all
our blessings. *Preaching*
bringeth knowledge, with-
out which deuotion is
blinde : *Prayer* exerciseth
deuotion, without which
knowledge is lame and vn-
profitable, the one soweth
the seed, the other fetcheth
a shower of graces from
heauen to make it growe.
By *Preaching* God doth
serue vs with that heavenly
Manna, the food of our
soules ; by *Prayer* we doe
serue God which is the end
of all our preaching. Be it
farre from vs then to make
a diuorce betweene these

two which can so well agree.

2 That these sacred means might take effect in working holinesse in the Church of God, he hath sanctified or set apart in the second ranke, *Time*, *Place*, and *Person*, for the ministerie of the *Worde*, *Prayer*, and *Sacraments*, for *Time*, he hath selected the *Sabbath*: for *Place*, the *Temple*: for *Persons*, the *Clergie*.

1 The *Sabbath* sanctified or set apart from common use to Gods service, is then deuoured when it is profaned by weekly businesse, or lewd sports, as about
this

this place it hath beene too much. But his roiall Highnesse whom God hath crowned ouer vs, no doubt to crowne vs with mercies and compassions, as hitherto it hath beene his maner in al his proceedings to begin with religion: So hath he in his first proclamation caused the reformation of this point to be proclaimed.

Pray we to God to continue and increase & establish the reformation of those things, which without all controuersie are to be reformed.

2 The *Holinesse* of the place

place is deuoured, when the temple of God is made an Exchange. *Iohn. 2. 16.* I meane not onely the temple at *Hierusalem*, but euerie place consecrated to Gods worlhip is *Holy*, and therefore (saith the Apostle) not to be profaned by common imploiments, *1. Cor. 11. 22. vers.* *Haue yee not houses to eate and drinke in, or despise yee the Church of God?*

3 Sanctified persons set a part for the Ministry of the Gospell are deuoured a thousand waies: yea, rather then faile we our selues wil deuour our selues. That

Rom. 1.
1.

vnhappie faction amongst
vs about *mynt* and *annice*,
had brought such a snare
vpon this Church, as if
Gods especiall prouidence
had not preserued vs, the
Papist on the one side, and
the profane Atheist on the
other, had deuoured both
sides with open mouth.

Verily it is a snare to de-
uour any thing that is san-
ctified; but yet I am not
come to the dint of my
text.

As the sacred ordinance
of God, the *Word* and *Sa-
craments* can not be mini-
stred without conuenient
time, place, and person, so

a part for that purpose: so
neither can place, nor per-
son, be fit for that Ministe-
rie without conuenient
maintenance.

Wherefore God of his
goodnesse out of those
temporall blessings in a-
bundance bestowed vpon
the sonnes of men, hath re-
sumed a portion for this
purpose. Which portion
is said in my text to be san-
ctified, because it is set a
part from common vse, to
the maintenance of Gods
service. For it is laid down
for a principle in *Leuit. 27.*
28. Euerie thing separate
from common vse is holie to

1
2
3

the Lord. so that where the Scripture speaketh of this porcion there to be separate and to be *Holy*, be *Simonyma*, diuers termes expressing one and the same thing.

These lie open to be deuoured by couetous and needie persons: these be alluring baits to intise a man to deuour them, but *Solomon* giueth vs a *Caveat*, that vnder this baite there lieth a hooke to insnare the conscience of the deuourer: so as he may swallow the bait and wound himselfe: win the world and loose his soule.

Be

Be it farre from me to in-
fringe the iudgement of the
weake, or any waies to dar-
ken the trueth by Ceremo-
niall or Leuiticall shadow.
I know where I speake, in
the presence of God and of
those who are able to di-
scerne and iudge what I
say.

Giue me leaue (by your
Honorable patience) to in-
lighten my selfe in the vn-
folding of this text, so farre
onely, as the Morall law of
God which is perpetuall,
and the euidence of his
gospel do second the same.

That precept of Wis-
dome to hir sonne in the

third Chapter of this booke
9. vers. Honor God with thy
riches: albeit she had writ-
ten it in the hearts of men
by nature: yet she had need
to renew it, since many en-
deavour to blot it out: for it
is a conceit cōmonly con-
cealed, that for those tem-
poral blessings we possesse;
if wee vse them soberly
without excesse, iustlie
without oppression of o-
thers, and charitably with
some porcion relieue the
poore: we are thereby dis-
charged, as if no part ther-
of were due vnto God, or
did any wise appertaine to
the first table.

The

The *Nicodemites* were content to become Christians thus farre, that they would giue their harts vn- to Christ, so they might dispose of their bodies as occasion serued. These goe a degree farther, they will worship God in soule and bodie both, that of the abundance of the heart the mouth may speake, the knee bow, the handes and eies be lifted vp, but for honouring God in their riches, they thinke it is more then needs, they will offer to God the oblations of their hearts, and calues of their lippes too; but not

B. 4 of

of their stalles. We will go with the wise men (saith *Barnard*) to seeke Christ from the East, yea we will fall downe and worship him: but we be grown too wise to opē our treasuries; that is, the renting of our hearts, we cannot endure to be tied unto it. If *Paule* therefore will make *Agripa* a Christian, he must except these bands too. But God will not release vs.

For as God is the owner and giuer of all, so he will be acknowledged by * a sacred rent to be Lord of all. He gaue blessings to *Abraham*, *Abraham* repaid part in

* *Sacrum*
vestigal.
Calum. in
Heb. 1.4

in acknowledgement of that gift, 14. *Genes.* The land of *Canaan* was giuen vnto his posteritie, but that sacred tribute was reserued as holy to the Lord. For want of the paimēt wherof God doth often destaine, and reēter vpon his own: restraining the influence of the heauen and sap of the earth, as 3. *Mak. 10.* *Bring the tribute, and see if I will nor open the windowes of heauen, &c.* Therefore the windowes of heauen were shut before, because this dutie was kept backe. *Si Domino decimam non dederis, tu ad decimam reuocaris,* (saith Saint

*Serm. de
temp. 219.*

Augastine) when the tenth is denied to God, he resumeth 9 parts, & leaueth vs the tenth, as in manie famines he hath done; for the quantitie which portion is due, I auer not precisely, because I haue not proued it. Onely thus much ariseth without question. That as God is the giuer of all our wealth, and he onely who bleisseth the workes of our hands: so in acknowledg-ment of his vniuersall dominion, he will haue a part thereof for a part for his honor and worship.

2 Secondly I hope, yee wil not determine any con-temp-

temptible portion for
God, as if it were decent
for vs to dwell in houses of
Cedar, and the arke of God
to be wrapt in goats haire,
2. Sam. 7. Or to honor God
as wee honor the poore,
with some colde beneuo-
lence. If any be of that re-
ligion, he is not farre from
Ieroboams: for he made the
base of the people the *Cler-*
gie; these make the *Clergie*
the base and meanest of
the people. Is this to giue
to God that which is
Gods, or to *Honor* him
with our riches? But what
tell wee you of God? you
professe to honor him with
all

all your hearts: but doth he
eate buls flesh or drinke the
bloud of goats? doth hee
dwel in temples made with
hands, or feed of the fruite
of the land? Not so, yet he
hath right and interest in
all, and hath taken into his
owne possession a part to
dispose of at his pleasure,
27. *Leu. 30. vers.* and when
he hath set his marke vpon
it, *All this is mine*, he after
disposeth of it. *Num. 18. Be-
hold I giue it to the children
of Levi*, for what? *for their
seruice in the tabernacle of
the congregation, vers. 21.* to
what end? *to encourage them
in the lawe of the Lord. 2.*
Chron.

Chron. 3 1. 4. What is al this
 to you? the *Leuites* are gon
 and their law is vanished.
 It is true, yet this ordināce
 is in force stil ratified in the
 Church of Christ, by Saint
 Paule, 1. Corint. 9. 14. vers.
 ἡμῶν καὶ τοῦ εὐαγγελίου διακονεῖ: God hath
 so ordained, that they which
 preach the Gospell should live
 of the Gospell: that is to say,
 as that right which God
 then had in his portion he
 conferred vpon the Priests
 & Leuites for their seruice
 at the altar: so God hath
 ordained that that right
 which he now hath in your
 wealth, that reasonable
 portion now set a part for
 his

his worship, be it what it will be, is conferred vpon the *Clergie* for their seruice in the Gospell: *Sic ordinauit Deus*: and that vpon the same moral considerations as before.

God is the owner and giuer of all we possesse stil, therefore vnlesse with some portion wee acknowledge his supreme dominion, we shall not onely transgresse natures lawe; but in time forget whose tenants we are.

2 This God hath a *Clergie* still, who be ἀποστολικοί, set a part for a more excellent worship then that of the

the Levites, *Rom. 1.1.*

3 Hee keepes the same loue and affection towards his *Clergie* still, *Mat. 10.40.*
He that receaueth you receaueth mee, and him that sent mee.

4 There is a seruice to be done in the tabernacle of the Congregation still, and a more painfull seruice then that of the Levites, they serued by turnes, wee continually labour in that which spendeth a more precious humour then the sweat of our browes.

5 We haue need to be encouraged in the lawe of the Lord still, and as great need

need as euer the *Leuites* had, *2.Chron.31.4.* Therefore that ordinance of God standeth stil vpon the same grounds. That wee must liue, *ἐν τῷ ἱερῷ* (as the Apostle speaketh) of that portion which is sanctified by the temple. Or as he speaks more emphatically of our times, *ἐν τῷ εὐαγγελίῳ*, of that which is hallowed, or sanctified by the gospel it selfe.

* *Decima sacri v. Et gal. qui eas recipit in loco dei est subrogatus. ergo quod Melchizedec, Abraham absulat decimas eo confessus est Honoris gradu supra se excellere. Caluin. in Heb. 14.*

By this you see (right honorable and worshipfull :) First, that the right and interest in Church liuings is * originally in God, not in vs : which therefore is said to be sanctified in my text;

it

it holdes in *Capite*. Therefore if any shall deuoure it by alienation or sacriledge, they stand answerable to God himselfe, and not vnto vs, in that day when all Courts shall be iudged ouer againe.

Secondly you see that this right and interest in Church liuings which we haue, we haue by grant frō God, we receaue it immediately of him: so is it the free gift of god; not as he is the author of nature onely, for so are all other gifts; but as he is the author of grace. For to this end hath he giuen it, that by our Minsteric

*Finis pro-
ximus dat
speciem in
mor.*

Tractat.
de Beati-
tudine
Cathol.
Conuersi-
onis.

the grace might be wrought
in the hearts of the people.
*Deus qui dignatus est totum
dare, decimam à nobis digna-
tur repetere, non sibi sed nobis
sine dubio profuturam.* God
vouchsafeth to giue vs all
things in abundance. 2. He
accepteth one portiō backe
againē, in acknowledge-
ment that we hold the rest
of him. 3. That portion he
hath bestowed againē in
behoofe of our soules. So
thē (beloued) with a part of
your temporall goods you
honor God : that part he
sanctifieth & returneth into
your bosoms, for your spi-
rituall & euerlasting good.
What

What iniurie is it then to God that his sacred portion, by alienation and profanation should be deuoured? What indignitie is it to the goodnesse of God, that this right wee haue in things sanctified, deriued from God for his seruice, should be bought & solde. That that right which is the gift of God, the free gift of God, the gracious gift of God, giuen for the perpetuall maintenance of the Gospell should be obtained with mony. I doubt it doth taste of the gall of bitternes, *Act. 8. 23.* & sometime incurreth that snare of de-

destruction there threatened. *Pereat pecunia tua tecum*: for euen that money doth seldome prosper.

Doubtlesse to spoile God of his right, is to swallow our own bane: yet because lucre doth blinde our eies, the danger of this destruction is not conspicuous. Wherefore *Salomon* doth here call it a snare. *Laqueus est deuorare sacrum*. I would gladly know some reall and material difference betwixt *Simon Magus* his bargaine and some of ours; sauing only that he delt plainly, & we deuise shifts to insnare our selues, *Act. 8. 19*. *Simon* offered

offered money, and saide;
*Giue me power that on whom-
 soeuer I lay my hand he may
 receaue the holy Ghost.*

We offer money & say,
 Giue me or get me power,
 that on whom I lay my
 hands he may be sanctified
 or set a part for the *Word &
 Sacraments*. What diffe-
 rence betweene these two
 powers, sauing that that
 was extraordinarie & tem-
 porary for that time, this is
 perpetuall and essentiall to
 the Church of Christ, & so
 cōsequently of more worth.

It will be said, *Barnard*
 spakelike a foole in obiection
 this to the *Clergy*, there
 was

*Declam.
 super Re-
 liquias
 omnia.*

was neuer money given
nor offered for that sacred
power, but for some honor
or commodity thereunto
annexed. It is true. And
shall we thinke that *Simon
Magus* did offer his money
for the holinesse of that
power which he then desi-
red. Or was it rather for
that honor & commoditie
which he supposed were
annexed? It was that honor
hee ambitiously affected,
that he might be accounted,
as was, v. 9. assuring himselfe
withal, that though he had
offred very largely yet if he
could bestow such visible
gifts of the spirit at his
plea-

pleasure, he would make himselfe hole againe in a short time.

Yet I make no doubt, but the sin of *Simon* was *Simonie*. And who list to open his eies and looke about him, shall find that *Simonie* is not a schoole terme, or word of arte, but a snare to intrap the consciences of corrupt men.

Aske a Patron who vseth to marchandize his Benefices: and he wil protest vn-to you, that for that right of Church liuings, deriued vpon the *Clergie*, together with their function, hee knoweth not what it meaneth,

neth, neither doth hee intend any indignity to God or holy things: he dealeth onely for that which is valuable and money woorth. And I doe verily beleue him, for heere is the snare.

Neither do I thinke that *Ananias* or *Saphira* his wife did intend any iniury to the holy Ghost, in retaining part of what theselues had giuen. Onely they thought that a peece of money was as well saued as not.

I verily perswade my selfe that *Gehezi* ment no disgrace to that sacred power of clensing the leprosie: but onely perceauing the libe-
rall

rall disposition of *N aaman*,
he knew that two sutes of
apparel, & a talēt or two of
siluer, might be taken with
as great thanks as left. The
Scripture putteth vs out of
doubt, *Mal. 3. 8.* that when
the Iewes kept backe their
tithes & offrings, it was the
furthest end of their thought
to spoile God. Wherefore
when God expostulateth
with them: *You haue spoiled
me*, they wondered, & said,
Wherein haue we spoiled thee?
In tithes and offerings (saith
God.) We know we had
beguiled certain fat Priests
and Leuites, who haue e-
nough besides: but we ne-

C

uer

uer dreamed of spoiling thee. Well (saith God) you haue spoiled me. *Hinc ille laqueus.* Sacriledge and simonie be spiritual sinnes & sensuall men will not conceaue them, so much of the first snare.

2 They who persuaue themselves they can very cunningly and smoothly winde themselves out of the former snare, are taken in this second. For hauing got a hint from some, that tithes are not due *by diuine right*, they resolueth their consciences on this maner. Albeit by the law of *Moses* God did binde the people of the
Iewes

Iewes to the precise payment of tithes) which was also zealously vrged by the Prophets) yet in the time of the gospel it is a thing more arbitrary & indifferent. So long as they liue of the Gospel, and are partakers of the Altar, it is sufficient. Well, liue they shall: a certaine pittance they shall haue, wherewithall they must be content, and there an end. For when *Moses*, *Elias*, and *Christ* met vpon mount *Tabor*, the first two vanished. *Moses* his law was very chargeable, whereby that tribe of *Leui* was growen too rich, *Elias* also was a hot vrger of

Moses law: but there came
 a cloud which caried away
Moses and *Elias* both toge-
 ther with their *Ceremonials*
 and *Iudicials*, and *Christ* was
 left alone, who was con-
 tent to be poore enough,
 and so we minde to keepe
 him. Admit all this were
 true, yet the second part of
 my text makes a sufficient
 answer to these repliers.

Post vota inquirere.

Our progenitors & fore-
 fathers being taught by
 Nature to honor God with
 their substance, directed by
 Gods law what proportion
 was fittest for that purpose;
 animated by the examples
 of

of the primitive Church in their voluntarie oblations, did cōsecrate a certein portion of their temporals by solempne vow vnto God, deliuering vp to him their title and right, from themselves and their heires for euer. Annexing commonly some wordes of fearefull execration, that if any attempt to alien or take them away, that his account shuld be without fauour in the last day. If after these solempne vowes, any *shal inquire*, that is, shal deuise colours and shifts to alien or take away things vowed vnto God; to wash or clip

capit. Carol. lib. 6. ca. 285.

that sacred tribute, which hath Gods marke vpon it, hee falleth ineuitably into *Solomon* his second snare of destruction. *Laqueus est post uota inquirere.* For as *Leui* paid tithes in the loines of *Abraham*, so did wee vowe tithes and Church endowments in the loines of our forefathers. They for vs, and we in them, haue inuested God in that portion, whereby we stand eternally bound neuer to claime interest therein againe.

Quod di-
uini iuris
est, id nul-
lum in ho-
minis est. In-
stit. lib. 2.
tit. 1.

Albeit we had libertie before to vse ecclesiasticall liuings, as meere tēporals: yet after these vowes our case

case is the very same with that of *Ananias*, *Act. 5. 2* who for keeping backe that which himselfe had consecrated to the Church, and colouring the same with a lie, was taken in this snare of destruction, fell downe at the Apostles feet, gaue vp the ghost. The same snare falling vpon his wife, for partaking with him in that counsell. 1. For inquiring after the *vowes* were past. If you inquire a further ground of this assertion, let it be the rule of common equitie, that No man hauing passed his consent and deed, may change it to the preiudice

Offerimus
Deo quod
Ecclesia
tradimus
cap. carul.
lib. 6. c. 2.
124.

of another. That which is giuen to the Church is passed ouer vnto God; therefore he that shall take it againe, without the consent of God whose it is, comitteth direct sacriledge against him, and dealeth worse with God, then God will suffer any man to deale with vs: shal not this bring a snare vpon him? He that will be rich (saith the Apostle) 1. *Tim. 6. 9.* Not he that would be rich with honest endeouours, but he that resolueth, *He will be rich by hooke or crooke,* thogh he spoile god himselfe, *shal fall into temptations & snares &*

noisome lusts which drown me
in destruction and perdition.

2. Admit after the vowes
it be none of ours by right
which is giuen to God: yet
let vs inquire if we can cō-
passe the cōsent of the Mi-
nisters themselves; to get
or part away somewhat. *Vo-*
lenti non fu iniuria. Alas be-
loued, our consent for the
alienation of Ecclesiastical
things from that religious
end to which they were gi-
uen is nothing, because the
right originally is in God,
and not in vs. For the act
of *Ananias* in paring his
owne donation, was not
done vnto men but vnto

*blentur
Ananias
Deo quia
Ecclesie
fucum
fecerat
Apostoli
homines
sunt sed
non priua-
rum
Dei illis
vices suas
mandauit.
Calus.
in ep. 5. 4.*

God, *Act. 5. 4.* because after the donation, the right was not in men but in God, and therefore cannot be taken away without his consent. Let me paralel this point with the like.

Tell me, what is the reason, that after the knot of matrimonie is duely tied by consent of their parents and friends, ratified by the Minister: what is the reason (I say) that afterwardes the consent of both the parties, of all their friends, seconded by the Minister himselfe, is not able to vnty the same knot? Your answer will be, because mariage is

is not of the nature of a ciuill contract, where God himselfe hath a hand. Therefore whom God hath ioined let no man separate without Gods cōsent. Neither bee Church endowments ciuill where God is a partie. That which God hath therefore receaued, let no man take away without his consent.

3 If this will not serue their turnes, *after the vowes* men wil *inquire* yet further, whether God did euer receiue them or no? for the siluer shrines of *Diana* were neuer giuen, because neuer accepted of God. It is true.
But

2. King.
10. 29.
30.

But extend not this limitation too farre. That is dangerous. First then let not vs sit Iudges vpon the consciences of our forefathers, it is a snare after their vowes to *inquire*. 2. Admit their purposes were stained with imperfection, shall that make their deed void? God forbid. What acte of man is without imperfection? that deuout zeale of *Jehu* was accepted notwithstanding his golden calues in *Bethel*. Looke to the other Paralel. How many exceptions might be taken vnto marriages in these dayes? if we should inquire after the intents

intents & sinister affections of the parties married, with other by-respects, which make them not so acceptable to God, as otherwise they would, yet doth the bond stand firme before God and man; for there is more vertue in the good of an act to confirme, than imperfection can dissolue; els *Iacob* had missed of his blessing. *Gen. 27.*

4 If this will not do, men will *inquire* yet further after the vowes, if God will not in some cases giue his consent to part with his right. No doubt, he that is so ready to conuert his own portion

tion to benefit the Church
in sauing soules, will be as
willing for our good to for-
goe as hee euer was to re-
ceiue. But these cases be
rare, wherein it is not darke
what God doth warrant.
As in that other Paralel of
matrimonie, there is a case
wherein God granteth a
dismission, *Math. 19.9.* So
there is a necessitie where
Dauid may eate the shew-
bread, which otherwise is
not lawfull but for the
Priests. *Math. 12.4.* But to
make God speake where he
is silent, and to extort his
consent where hee is most
vnwilling, this is a snare.

5 If euery way our consciences be insnared, the next inquirie must be, how wee shall bee deliuered. Admit we haue robbed or beguiled the Church : it is past, we are fory for it. Will not God of his mercy break the snare, that our soules may escape in the day of the Lord ? No doubt hee that was readie to breake the snare of death, will be ready to breake this snare also. But vpon what condition? *Ezekiel* maketh a direct answer 33. 15. *If he returne from his sin, and do that which is right, to wit, if he restore the pledge, and giue againe that which*

which he hath robbed, & commit no iniquitie, he shall surely live and not die. If he restore, may not these Ifs be dispensed withall? No surely.

That of S. Aug. is firmly grounded vpon the booke of God. *Non remittitur peccatum nisi restituatur ablatum*. For as in Moses law Num. 5.7. they were bound to restore the damage with the principall besides the ram for the attonement, which was the shadow. So in the trueth of the Gospell besides the attonement made by Christ vpon the crosse, restitution must bee made by vs. Christ hath satisfied the

the iustice of God for vs?
which was not in our power
to do : but we must satisfie
the church & our owne
consciencs, besides the at-
tonement. We will amend
and be sory for that is past.
Wil not that satisfie? True.
But can we amend so long
as we abide in the sinne? As
the taking of it from the
Church doth begin, so the
keeping of it doth cōtinew
the faulte. So long as the
spoile is in thy house, the
sinne remaineth, when the
act is past. *E/ay* 3. 14. and
where the sinne remaineth
there is no amendement.

For the act we are sorie.

Be

Be not deceaued, God is not mocked. Thou canst not be sory for taking of that which thou keepest voluntarily. *Sine restitutione penitentia non agitur sed fingitur*, saith *Augustine*. Without restitution no repentance, without repentance no saluation, vlesse we cast that downe at the apostles feet, which was got by sacrilege, we are further from repentance then *Iudas*, who notwithstanding passed out of this life in a double snare of soule and body.

Vniust dealing is dangerous against whomsoeuer: but beware of *Sacrilege*.

It

It is a fearefull thing to fall in-
to the hands of God. Thy mo-
ney may perish with thee:
but to saue thy selfe togi-
ther with thy money it is
impossible. A rich man can
not passe the needels eie
without a straine, nor a sa-
crilegious person without
detriment. It is a snare e-
uerie way to deuoure that
which is sanctified, & after
the vowes to inquire how
to take that frō God which
is once giuen. It is a snare
to inquire how to extort
the consent of the Clergie,
to robbe God of his owne.
A snare to inquire over-
strictly after the vowes,
what

what God did take, & what was giuen to superstitious vse. A snare to inquire colours and probabilities for Gods consent where he is most silent. A snare after the sin to inquire how by some sleight repentance wee might saue our soules and our money too.

It is a world to see what a worlde of *Inquiries* the subtiltie of the serpent hath suggested to intāgle poore soules. We make *quarres* & put *cases*, & beat our brains & all to insnare a troubled conscience against the day of the Lord.

I protest vnto you (right hono-

honorable & worshipfull)
I haue brought a doctrine
vnto this place which is
neither newe, nor to my
knowledge controuerfall. I
haue purposely contained
my selfe within the com-
passe of common and re-
ceaued groundes, laying
them open according to
my poore skill. Wherefore
in the name of God & his
Church, let me commend
vnto you the exhortation
of God himselfe, *Malac. 3.*
Lo. v. Bring in all the tithes
into the storehouse, that there
may be meat in my house saith
the Lord of Hostes, & proue
me, if I will not open the win-
dowes

dowes of heauen, and powre
you out a blessing without
measure. Bring al the tithes,
that were a bootlesse ex-
hortation, bring some rea-
sonable proportion, and it
thall bee easier for you in
the day of iudgement. And
seeing God would haue vs
to prooue him, let vs trie
him if he wil be as good as
his word. Prooue him if
he will not open the win-
dowes of heauen, & powre
vs out a blessing without
measure. Prooue him if he
wil not prosper the 9. parts
tenne times more then be-
fore. Prooue him if hee
will not send a learned Mi-
nisterie

nisterie into this land, such
as shall be able to stande in
the gap against an aduer-
sarie, when pregnant wits
shall receaue encourage-
ment frō the altar. Prooue
him if wee honouring him
in soule, and bodie, and
goods, he will not honour
vs with a flourishing Gos-
pell to feede our soules
with health and peace, to
preserve our bodies with
wealth and prosperitie to
our liues ende, so farre as
shall further our soules
and bodies to eternall life;
Which God graunt vnto
vs for his *Sonnes* sake, Je-
sus Christ the righteous:
to

to whom with the Fa-
ther and the holic Ghost,
three persons, one eter-
nall, euerliuing, and one-
ly wise God, be all glo-
rie, praise, power, and
thankelgiuing, now
and for euer.

Amen.

25 AP 56



Errata.

For consequent, read consequent;
pa. 4. for *ditto*, read *ditto*, pag. 29.

